THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Never allow yourself to live for anything less than your highest ideal. If you do, you will deteriorate."—RUSKIN.

No. 10, Vol. LXXI. Thursday, March 11, 1909. Price One Penny.

IS NOT THIS EVIDENCE OF THE TRUTH?

WE have learned from the scriptures, both ancient and modern, something concerning the foreknowledge of God. He foresaw, before the foundations of the earth were laid, all that would transpire from the beginning of the world till the end thereof. He foresaw that Adam and Eve would disobey the commandments which would be given to them, and thus introduce sin into the world. Death is the penalty for sin—spiritual and temporal death. This has been clearly demonstrated to us: we have seen men die spiritually in consequence of their having transgressed the laws of righteousness, while thousands die temporally every day.

After foreseeing the curse that would come upon the human family through disobedience to Divine commands, it was but natural that the Eternal Father should set to work to devise means for their redemption. This He did do. Many men have followed His example. Not a few have spent half their lifetime in laboratories trying to discover remedies for the sufferings of their fellow mortals. Since the terrible disaster at Messina recommendations have been made that earthquake bureaus be established in different parts of the world in order that people may be warned of approaching calamities and make their escape. After the disaster to the *Republic*, the President of the United States recommended that Marconi wireless telegraph machines be installed on all U. S. Government vessels.

So God provided a Savior for the world in the person of Christ, the first-born of all His sons in the spirit. He willingly offered His life as a propitiation for the sins of mankind, that through His

atonement and their obedience to the laws of heaven they might be redeemed from death, hell and the grave and be brought back into the presence of their Father and God and dwell with Him eternally. The offering was accepted, and from that time Christ was known as "the Lamb of God slain from before the foundation of the world."

Immediately after the Fall, God made known to Adam and Eve that a Redeemer had been chosen and a plan of salvation prepared for them and all their posterity. The sacrifices which Adam was commanded to offer, and which were also offered by the children of Israel from generation to generation, were typical of the sacrifice of the Only Begotten Son of God. All the prophets from Adam to Moses, and from Moses to Christ spake concerning the Messiah and of the glorious work of redemption which He would accomplish. Isaiah wrote in the plainnest of language concerning Him; he told of His parentage and birth; he outlined His life almost in detail; he depicted its closing scene, when He would be "numbered among the transgressors," when He would be "wounded for our transgressions and bruised for our iniquities," that "we through His stripes might be healed."

There is part of this prophecy which we have not quoted, but to which we now invite the reader's attention. It is as follows: "*He is despised and rejected of men.*" We all know how literally this part, as well as the rest of Isaiah's prophetic declaration, was fulfilled. As soon as the birth of the Savior was made known the evil one in the person of Herod devised a scheme to destroy Him. Immediately after the Lord's baptism Satan sorely tempted Him, and tried to get Him to end His life by suggesting that He cast Himself down from a pinnacle of the temple. When Christ associated with the common people, and partook of their hospitality, His character was assailed: He was denounced as "a gluttonous man and a wine-bibber, a friend of publicans and sinners." After healing those who were afflicted with disease, and relieving those who were possessed with demons, it was said of Him that He performed His miracles by the power of "Beelzebub, the prince of devils." And after all the mighty works which He wrought among the people, which ought to have been conclusive evidence of His Divinity and that He was what He professed to be, the Savior of the world, He was "despised and rejected of men"; He was spat upon, smote with their hands, mocked, crowned with thorns, and finally crucified. This to us now seems almost incredible. We can scarcely believe that people would treat their Savior and Redeemer as Christ was treated by the people in His day.

Yet when we learn the cause of all that persecution, we do not marvel so much as we did at first. The reason why Christ was so hated by the world was because He was not of the world. If He had been of the world, the world would have loved Him. He came into the world to save mankind—to save them *from* their sins, not

in their sins. Therefore, He was opposed to everything that was sinful. This made Him many enemies, for there were many sinners. He laid the axe at the root of the trees, and every tree that did not bring forth good fruit, He hewed down. He would not compromise with any sect or party. He declared that there was only *one* way by which mankind could be saved and that was through Him—through obedience to His commandments. He denounced all the pretenders who had come before Him as "thieves and robbers;" He branded the Scribes and Pharisees as a set of hypocrites, fit for "the damnation of hell." He did not seek to curry favor with any man: king and peasant were alike to Him. When the Jewish ruler came to Him to enquire how he could be saved, He told him by being "born again," the same as all other men; when the rich young man came to Him with a similar request, He told him to sell his possessions, give to the poor and enter the ranks of His despised followers.

Now, what does all this prove? It proves that Christ was what He claimed to be, the Son of the Eternal Father, the Savior of the world, "the Way, the Truth and the Life." Had He been an impostor, He would never have spoken nor acted as He did. Instead of courting the displeasure of the world, which He did by denouncing its false systems of theology, its hypocrisy, its sins and abominations, He would have passed them all by, and would have sought the friendship, the good-will and the applause of men. But He sought for none of these things. His sole desire was to do the will of His Father in heaven, and in carrying out the desires of His Heavenly Parent He brought upon Himself the hatred of the world and the terrible persecutions before referred to. His disciples were imbued with the same spirit as their Master; they spoke and acted as He did, and they also, by speaking the truth in plainness, brought down upon their heads the ill-will, hatred and bitter persecutions of an ungodly world.

Now, almost all that we have said concerning Christ and His apostles can be said of the Prophet Joseph Smith and the elders of the Church of Jesus Christ of Latter-day Saints. When he was a little over fourteen years of age, Joseph Smith announced to the world that, in answer to prayer, he had received a revelation from God: that the Father and Son had appeared to him in open vision and had told him that all the churches of the world were out of the way, that they did not teach the true gospel and that the Church of Christ was not on the earth. As soon as the truth was made known to the youth he came out and proclaimed it boldly. He testified to all the world—Jew and Gentile, priests and people—that they were not worshipping the true and the living God, that they did not possess true, saving faith; he told all the churches in Christendom that their ordinances were not accepted by God, that their baptisms their confirmations, their ordinations, etc., were void and of no effect, because they were not performed by Divine

authority. Is it any wonder the world hated and persecuted him? Is it any wonder he was put to death? The wonder is that he lived so long—but for that we have to thank the Lord, not the world.

This, of itself, ought to be evidence enough of the Divine mission of Joseph Smith. It is beyond all reason to believe that he would have been so foolish as to court the displeasure, the hatred and abuse of the whole sectarian world by denouncing their religious systems if he had not received a revelation from God that they were all wrong. Had Joseph Smith been an impostor, he would have pursued an entirely different course. Had he been desirous of worldly fame and glory, had he been anxious to make money out of his fellow-men, had he been seeking for the good-will and the applause of the world, the very last thing he would have done would have been to attack the religious systems of Christendom. There is nothing a man will fight quicker for than his religion. Tell a Roman Catholic, an Episcopalian, a Presbyterian, a Methodist, a Baptist, or a member of any other denomination that his religion is false and that his church is not the true Church, and you at once arouse his ire and make him your enemy. Yet, that is what Joseph Smith told the whole sectarian world. Impostors do not act that way; they make friends with the world, not enemies of it; they avoid persecution as much as possible; they do not court death.

As with the Prophet, so with his disciples. For almost three-quarters of a century the elders of Israel have been following in his footsteps, telling the same story. Their testimony to all men, no matter what their religious belief, is that there has been a universal apostasy from the true gospel, that the Church of Christ was taken from the earth because of the wickedness of men, and that it has been re-established in these latter days through the instrumentality of the Prophet Joseph Smith. For this they are, like their Master, "despised and rejected of men"; for this many of them have suffered death. If these men were impostors, if their motives were such as they are represented to be by their enemies, they would long since have adopted a new method of converting people—not by making enemies of them by telling them their religion is wrong, and that the Church of Jesus Christ of Latter-day Saints is the only true Church on earth.—W. A. M.

MINUTES OF THE GRIMSBY CONFERENCE.

THE Grimsby semi-annual conference took place in the Lecture Hall, Kingston Square, Hull, on Sunday, March 7th, 1909. There were present, President Charles W. Penrose, Sister Romania B. Penrose, President Willard E. Stoddard and fourteen traveling elders of the Grimsby conference; also Elders F. F. Vause, from London conference, William G. Clark, Joseph A. Kerr, and J. A. Harter from the Leeds conference.

Three very interesting sessions were held. The morning service commenced at 10:30. After the opening exercises the sacrament was administered, following which President Stoddard extended a very cordial welcome to all present. The statistical and labor report for the past six months was read and unanimously accepted.

Elder Frederick W. Giles gave a report of his labors at Malton. Expressed himself as having experienced much joy in preaching the gospel. Spoke briefly upon the plan of salvation, showing that salvation comes through obedience to all of God's commandments.

Elder James L. Shepard told of conditions existing in Ashby, and reported his labors there. Spoke upon Divine authority, explaining that a man must be called of God, through His authorized servants, in order to officiate in the ordinances of the gospel.

President Penrose took up the remainder of the time and spoke especially to the saints. Said they must couple works with their faith. Tithing is one of the works. Explained very beautifully the hymn, "Beautiful Zion built above." Said the Latter-day Saints are building Zion here upon the earth, which is in fulfillment of scripture, which speaks of it as a city, a locality, a people, etc. Zion means the "pure in heart." Tithing is a lesser law, and when we perfect ourselves enough we shall live the law of consecration as did the people of Enoch. He encouraged the saints to prepare themselves to help build up Zion. The Church is progressing rapidly, and if we do not progress we shall be left behind.

The afternoon service commenced at 2:30. After the usual opening exercises, President Stoddard presented the general and local authorities, who were unanimously sustained. Upon motion of President Penrose, President Stoddard was honorably released from his labors as president of the Grimsby conference, and Elder Frank T. Bennett was unanimously sustained as his successor.

Elder Eli A. Clayson reported his labors and the good condition of the Gainsboro branch. Spoke upon the personality of God and showed how reasonable it is to worship such a Being as the saints believe in and worship. Bore a strong testimony to the truthfulness of the gospel taught by the elders of this Church.

Elder Richard H. Smith reported the Grimsby branch in good condition. He contrasted the spirit in the branch with the indifferent spirit manifested by the majority of people. Spoke upon the efficacy of prayer. It is the key that unlocks the heavens and brings to us rich blessings from the storehouse of God.

Sister Romania B. Penrose addressed the congregation on Relief Society work. She explained the organization of the Relief Society and the position which the institution occupies in the Church. The Lord inspired the establishment of this great work that woman might rise to a higher plane and take her place as a true wife and mother. Another chief feature of this grand organization is to minister to the wants of the poor and needy, which is evidence of

true religion. Sisters should not aspire to positions, but be humble and sustain those who are placed over them. The duty of mothers is to bring up their children in the fear of the Lord, teaching them by example as well as precept. Sisters should remember that they are laboring under the direction of the Priesthood, and be obedient to counsel.

A solo entitled, "Beyond the Gates of Paradise," was creditably rendered by Elder Charles T. Jones.

President Penrose showed how easy it was for God to say, "Let there be light, and there was light." He fully comprehended the laws governing light. When man understands the laws that God works by, then he will be able to bring forth light by his word. Told of the glorious light that has come from heaven in the latter days. If man wishes to receive the light he will have to put himself in a condition so that the light can act upon him. Light comes by the revelations of Jesus Christ. Man, himself, cannot find out God, but God can reveal Himself to man. We should all be in a condition to know the truth, so as not to be led astray. He dwelt for some time upon the organization of the Church and the succession in the presidency. Showed that when the First Presidency was disorganized through the martyrdom of Joseph the Prophet, the authority to preside fell upon the Twelve Apostles, so that there has not been a break since the Church was organized in the year 1830 to the present time. God revealed at the commencement of this work that His Church was organized for the last time. We should always be ready to explain the gospel to people, but not to contend with them. Contention does not come from God, but is of the evil one.

The evening service commenced at 6:30 with an audience of two hundred and fifty people, large numbers being non-members.

Elder Arthur W. Hall, presiding elder of the York branch, told of the unity existing among the saints there. Spoke concerning the restoration of the gospel and some of the characteristics of the Church of Christ.

President Stoddard related a few of his experiences as a missionary. Said that Elders show by leaving their homes and loved ones, without any recompense, that they love their God and their neighbors as themselves. Every blessing we receive is predicated upon our obedience to the laws and commandments given by God. Left his parting testimony with all present.

Elder Arthur W. Hall sang a solo entitled, "Thou Art Passing Hence."

President Penrose said the fact that two thousand of our elders are willing to leave their homes and loved ones, bearing their own expenses, is an evidence that "Mormonism" is true. When these elders return their testimonies are strengthened and they know for a surety the gospel is true. If it were a fraud some of them would find it out. Took up the claim of the Prophet Joseph Smith

to having received authority from angelic messengers, and set forth evidence to show that it could not be false. The Book of Mormon is a witness to the fact that Joseph Smith was a prophet. People who revile it and write against it are generally people who have never read the book. No other denomination claims the power the Latter-day Saints have. He gave the saints some good advice—that they should attend their Sunday worship and partake of the sacrament worthily, and keep all the commandments that are required of them by God. We should go by what God reveals, and not by what men say. God will deal justly with all people—there is a place prepared for all. Bore a strong testimony to the truthfulness of the gospel.

On Saturday, March 6th, a spirited Priesthood meeting was held at 3:30 p.m. A pleasant time was spent, and many instructions were given by President Penrose.

CHARLES T. JONES, Clerk of Conference.

CONVERTED AT SIXTY.

I AM just newly admitted a member of the Church of Jesus Christ of Latter-day Saints. I must give vent to my feelings of gratitude by writing a few lines. After years of stress and strain, seeking to find the truth amidst all the conflicting teachings of Christendom, the rest I now enjoy is rest, indeed. Since I was sixteen years of age—I am now sixty—I have been seeking to know the truth; have studied the doctrines of all denominations and sects within my reach; but not until a short time ago was I assured I was about to obtain what I had so long sought after. One day—happy day for me—I got a tract in my letter box. It was headed "First Principles of the True Gospel of Christ." It all seemed so in keeping with my Bible. Till then I had not heard of the Latter-day Saints. I made up my mind to go to their meeting, but I let the time pass without going. However, the great Shepherd who knows His sheep, who knew of the dark and cloudy days I had passed through, sent His true and faithful servant, Joel H. Rich, to lead me to the light. I happened to be at the door one day just in time to see him put in another tract, and I got into a conversation with him. I listened as he told me of the true Prophet of God, Joseph Smith, of whom I had never heard. As the pure water of life flowed from his lips I realized I had been drinking at muddy streams. The end is, I have been baptized and confirmed a member of the Church of Latter-day Saints, and am rejoicing in the blessings of the everlasting gospel. Hoping Elders Rich and Clegg will see many added to the Church as the fruits of their faithful labors,

I remain, your sister in the gospel,

Dundee, March 4, 1909. AMELIA CHALMERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 11, 1909.

NATURE AND REALITY OF DIVINE VISIONS.

THERE seems to be some lack of understanding in regard to the subject of divine visions, accounts of which appear in sacred writ. Some manifestations from Deity spoken of in the Old and New Testaments are regarded as direct personal interviews with the Almighty, when in reality they were, as declared, given in the form of visions. When this is explained and the Scriptures are quoted in evidence of this fact, doubts seem to arise in some people's minds as to the actuality and value of those appearances. For instance:—The first great revelation to the Prophet Joseph Smith in the opening of this dispensation is rightly looked upon as a veritable communication from God the Father and Jesus Christ, His Son, to the youthful seeker after religious truth. His narration of the momentous event is beautiful in its simplicity and naturalness:

While praying in faith, according to the advice of the Apostle James (Jas. 1, 6), in the grove near his father's house, not in the shades of night but in the open sunshine of the day, a glorious light descended from on high, above the brightness of the sun in the heavens, and in that pillar of glory he beheld two persons, similar in form and stature, and in answer to his petition, one pointing to the other said, "This is my beloved Son, hear Him." The boy's question as to which of the various sects was the true religion, and the Savior's reply that they had all gone out of the way, and the promise that in due time the fullness of the gospel would be revealed to him were as real and distinct and vivid as any natural occurrence and conversation could possibly be. But the Prophet himself, in giving an account of this important manifestation, declared repeatedly that it was a "vision." This ought to put an end to any dispute that might arise as to the nature of the manifestation. It was, as he declared, "a vision." But that vision was of the same force, import and effect as though those divine personages had come down from the courts of glory and talked with the boy who had drawn near to them in spirit and was blessed with this direct answer to his prayer.

Many people in these times of skepticism and doubt are repelled

by the very thought that God would converse with a mortal in modern times, although they concede that He did so in olden times. No good reason, however, is or can be offered to show why time should alter the ways and purposes of the Almighty. When Stephen, the martyr, was being persecuted for his faith, he declared: "Behold I see the heavens opened and the Son of Man standing on the right hand of God!' And it is written that "He, being full of the Holy Ghost, looked up stedfastly into heaven and saw the glory of God and Jesus standing on the right hand of God." The people around him, like many in modern times, became so enraged that they "gnashed upon him with their teeth," "ran upon him with one accord and stoned him to death." What Stephen saw was in vision, but it was real, palpable, sure. Those around him could not see what he saw, any more than did those persons who were with Saul of Tarsus when Christ appeared to him by the way to Damascus and rebuked him for his opposition to the truth and directed him how he could learn the way of salvation.

It was a vision that was vouchsafed to Peter, James and John when they saw Moses and Elias with Christ on the mount of transfiguration. Numerous manifestations of this kind are recorded in the New Testament, one of the greatest being that given to the Apostle John on the Isle of Patmos, as described in the Book of Revelation. It was by vision that Isaiah saw God seated upon His throne in the year that King Uzziah died, (chap. 6.) Many of the appearances of the Lord as related in the Old Testament were seen in vision.

The Prophet Micah tells about seeing the Lord "and the host of heaven standing by him on His right hand and on His left." (I Kings 22: 19.) This was clearly in vision. God revealed heavenly secrets to the Prophet Daniel "in a night vision." The past, the present, and the future were unfolded by vision to God's chosen servants, and what they predicted and the information thus imparted was in cases without number literally fulfilled. Some people regard the personal manifestations to Moses when God talked with him "face to face as a man speaketh with his friend" (Exo. 33: 11-23) and that to "Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel" (Exo. 24: 9-11) as in the nature of visions. So far as the evidence therein afforded as to the personality of God is concerned, it does not matter whether the Almighty in person came down and showed himself to these persons and talked with them, or appeared to them and spoke to them in vision. These appearances were actualites. Those holy men saw and heard what they described. Their testimony is clear and positive.

When visions are given of things that are past or those that are to come, they appear to be as in the present. This is not generally comprehended by persons that have never been favored with such manifestations. The facts of this case, however, may be seen and

understood by a careful reading of the revelation to the Apostle John on the Isle of Patmos. It included past, present and future events. Many of the prophetic portions have been fulfilled, but others are still in the future, for he beheld the order of the resurrection, part of which was to occur one thousand years ahead of the latter part. The different resurrections from the dead were all portrayed before him, and even the final redemption of the earth until it is clothed with glory and God Himself shall visit and dwell with its inhabitants, was disclosed to him in that magnificent vision.

The revelation to the Prophet Joseph Smith and Elder Sidney Rigdon, as recorded in Doc. and Cov., Section 76, is another illustration of the unfolding of past, present and future events in a heavenly vision. We regard it as, without exception, the grandest, most complete and most enlightening manifestation of the kind to be found in any of the sacred books at present in the possession of mankind. The language used in its description is so plain and simple and literal that it does not require any extraordinary learning to grasp its signification. In that it differs verbally from many of the Hebraic narrations, which are often couched in figurative form and metaphoric expression, easily understood by oriental people, but frequently obscure to the ordinary English reader. When a divine communication is given, however, in a figurative manner, the meaning is usually added, as in the case of Peter's vision of "four-footed beasts and creeping things," the prophecies of Ezekiel, the revelation to St. John, and similar manifestations, while in some other instances, the meaning is "sealed" until a time set for its unfoldment. But all these matters relate to actual things, or persons, or events.

Many of the manifestations of Deity to man were doubtless given through Divinely appointed angels to represent the personality of God. Comparison of a number of scripture texts will demonstrate this. When Jacob wrestled with the "man" who "touched the hollow of his thigh," Jacob declared, "I have seen God face to face and my life is preserved." (Gen. 32: 24-30.) But Jacob himself when speaking of the being who had led him all his life, called him "The Angel which redeemed me from all evil." (Gen. 48: 15, 16.) The same idea is conveyed in Hosea 12: 3. In Exodus 13: 21, we read, "And the Lord went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire to give them light." In Exo. 14: 19, this personage is said to be the "angel of God." This angel frequently represented "the God of Abraham, Isaac and Jacob," being authorized to use that Holy name, as may be seen from Exo. 23: 20-23. Here it is explained that God put His name in him.

Moses was highly favored of God in conversing with Him in the tabernacle and in the mount, and in beholding a portion of His glory. (Exo. 33: 11-23.) But there is a statement concerning the

Lord's interviews with Moses which sometimes causes doubt to arise in critical minds as to those actual conversations with God Himself, recorded in the Pentateuch. The Being called the Lord in Numbers 12: 5-8, said of Moses, "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." The word "similitude" is dwelt upon by such persons in opposition to the doctrine of the personality of God in the form and likeness of man. But a little reflection will show that it does not matter, in this argument, whether God actually, in person, talked with Moses and with others of the prophets, or sent a being from on high to represent Him, putting His name in him. Moses beheld the *similitude* of God, and thus the Divine personality is made manifest, corresponding with the statement in Genesis that God made man "in His own image, after His own likeness," and that in James 3: 9, which declares that men "are made after the similitude of God," and Paul's assertion that man is "the image and glory of God." (I. Cor. 11: 7.)

Both God the Father and God the Son are sometimes manifested and speak by and through divinely appointed agents. The revelation given to John on Patmos was by means of an angel speaking for both the Father and the Son. (See Rev. 1: 1; and 22: 8, 9.) The Holy Ghost, the third person in the Trinity, was authorized and sent by Jesus Christ when He had ascended on high to be at the right hand of the Father, to represent both, to speak for both; and the voice of the Spirit was to all intents and purposes the voice of God, as it is to-day in the restoration of Divine communication in fulfillment of the predictions of the prophets of old. (John 14 and 15.)

It is stated in the New Testament that "No man hath seen God at any time." Yet in the Old Testament there are numerous accounts of God's appearances to men, and, as we have shown from the Book of Exodus, statements that God talked with Moses "face to face," and "mouth to mouth." There is no contradiction in these scriptures when they are properly understood. In John 1: 18, it is stated: "No man hath seen God at any time; the Only Begotten Son which is in the bosom of the Father, He hath declared Him." This explains who the Being was who was called "Jehovah" by the Hebrews. He was in the beginning with God, and He was God. He was the perfect and complete likeness, expression and manifestation of the Father. All men are made in the similitude of God, but Jesus Christ is in "the express image of His person." (Heb. 1: 3.) Therefore, as Jehovah He was the embodiment of all that is divine. "The fullness of the Godhead is in Him bodily." Therefore He could appear as "the God of Abraham, and of Isaac, and of Jacob," and when He chose to do so, He could send an angel and put His name in him, who could rightfully represent God to mortal man.

Further, as we have explained, these Divine personages may come to men in the flesh in their own present personality, or by Divine visions so real and palpable as to be of the same force and virtue and effect as an individual, substantial, corporeal visitation. In either case, the message delivered, the events disclosed, the glory portrayed are of equal import and verity. There are Divine dreams, too, but there are also dreams in which are "divers vanities," wanderings of the mind in sleep without signification and without value. An open vision is of a different character; and when it is of God, it is clear, striking, conveying information for human benefit, and is no vagary or figment of the imagination, but is as real as anything seen of a physical nature through the natural eyes.

Yet it may be perceived by the eyes of the spirit of the individual thus favored, while no one around who is not so blessed sees anything. When men have seen God as recorded in Holy writ, they were wrought upon so that they were "spiritual." Thus no mere natural man in his normal state has "seen God at any time," for when any mortal has been so "quickened" by the power of God, by envelopment in the Spirit of God as to be able to see Deity, he is to that extent transfigured. But even then, man cannot behold the fulness of the glory of God even the Father and remain in mortal flesh.

All the manifestations of the Divine presence, power, ministrations through angels, by vision, by dream, and the gifts by the Holy Ghost are for mankind to-day as much as at any time in the history of this globe. And they have been and are enjoyed, by the grace of God and according to the needs of the period, in the Church of Jesus Christ of Latter-day Saints, established by revelation for the bringing in and completion of the dispensation of the fulness of times, in which every blessing and divine communication ever vouchsafed to man will be gathered in one, with those who are in Christ, preparatory to the advent of Him who is and was and will be God manifest in the flesh for ever.

C. W. P.

TO THE RELIEF SOCIETIES.

Sister Romania B. Penrose, who has charge of the Relief Society work in the European mission, received the following communication a few days ago from the headquarters of the society in Zion:

"Dear Sister Penrose:—

"As the time for the annual meeting of the Relief Society (March 17th) draws near, it seems a fitting occasion to send out to the presiding sisters in each stake and mission, as has been our usual custom, a letter of love and greeting.

"We congratulate you on your past efforts and commend your faithful labors, and desire to encourage you to persevere in making

still greater progress in the future. In the years that we have been laboring for the good of humanity, very much has been accomplished, many difficulties surmounted and obstacles overcome. But we must not grow weary in well-doing, but go forward diligently, even if it be through self-denial.

"It is impossible in a brief letter to enumerate all the good sisters have done in various ways in blessing others and in assisting to build up Zion in their respective localites; and always in such a noble spirit of cheefulness and grace as must bespeak the admiration of all Israel.

"It has certainly tended to the amelioration and uplifting of many thousands. This has not been accomplished without the most earnest endeavors and careful thoughtfulness of those engaged in this benevolent enterprise for which the Prophet Joseph Smith laid the sure and strong foundation; and those who have sought to follow out his instructions have with intense energy and zeal labored willingly both spiritually and temporally.

"The Society is now far advanced in years: this 17th of March brings it to the 67th anniversary since that memorable day in 1842, when a few select sisters were present, who had been called and chosen. Of those few *one only* (Bathsheba W. Smith) remains to tell the story of that auspicious and notable gathering of men and women.

"As we contemplate the grandeur of the work given women to do, and how it has developed in every land and clime where the gospel has been preached, we do verily rejoice in what has come to the women of Zion through these years of strenuous effort of those who still labor, and the rich heritage of good works bequeathed to us from those who have gone before.

"Let us who live now see to it that we do our part in this magnificent work. And are we not proud of those who have toiled and who with tender ministry have gone among the needy, the sick and the dying, carrying into many homes courage, faith and hope, and in many instances joy and gladness as well as temporal help? Have they not been angels of mercy in very deed?

"Dear sister, remember that we have voted to pay on this one day in the year a fivepence donation to the Society, that we are endeavoring to make the best organization of women, as it already is the first in all the world.

"May our Father in heaven shower upon you His richest blessings is our fervent prayer.

"Your sisters and co-laborers,

BATHSHEBA W. SMITH, General President,
EMMELINE B. WELLS, General Secretary."

The donation from each branch, in a check or Post Office order, should be forwarded immediately after collection to Sister Romania B. Penrose, 295 Edge Lane, Liverpool, who will remit to the general treasurer.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries have been honorably released and sailed for home to-day per s.s. *Vancouver:* From Great Britain—F. F. Vause, Joseph K. Udall, Marvin M. Hatch, Willard E. Stoddard, Daniel A. Leishman. From Scandinavia—Jens S. Jensen, Carl Berg, Nephi Christensen, Joseph Christensen. From Sweden—Hjalman R. Landgren, Horace W. Egan. From Switzerland and Germany—Samuel N. Burgi, John Yost, Benjamin S. Cummings, Adam A. Keller. The company, which contained sixty-one emigrants, was organized with Elder Carl Berg as President, and Elders Benjamin S. Cummings and Samuel N. Burgi as his counselors.

Social.—On the evening of the 22nd ult., one of the best-attended and most enjoyable socials ever given by the Blackheath branch (Birmingham conference), was tendered Elder Reginald Evans, who had been honorably released to return home. It was held in the Handle Hall. There were present President L. H. Durrant, fourteen traveling elders, and about two hundred saints and friends. The program rendered was a most delightful one and reflected great credit upon the participants. Refreshments were also served. President Durrant, in behalf of the saints and friends of the branch, favored Elder Evans with a handsome present.

"Twenty Years Among the 'Mormons.'"—An interesting lecture on the above subject was delivered by Elder William A. Morton before a large and appreciative audience in the Victoria Hall, Lancaster, on Sunday evening last. Elder Morton told how he became dissatisfied with the teachings of several of the sectarian churches, of his severing his connection with them, of his prayers to the Lord to guide him into truth, and how his prayers had been answered in his conversion to "Mormonism," in which he has found perfect satisfaction and rest for his soul. He explained the first principles of the faith of the saints, and recounted some of his experiences with the "Mormons" in Utah. An excellent spirit pervaded the meeting, and all present, both saints and strangers, expressed themselves as being deeply impressed with what they had heard.

Baptisms.—A baptism was performed at "Deseret," South Tottenham, London, on the 4th inst., when Elder Albert B. Needham initiated another member into the Church of Christ.

On Sunday last, the 7th inst., a baptismal service was held in George Street Turkish Baths, Hull (Grimsby conference), when seven members were added to the Church. One of the converts was from York and one from Gainsboro. The ordinance was performed by Elder Arthur. W. Hall.

A baptismal service was held at the Glossop Baths, Sheffield

(Sheffield conference), on the 7th inst. The importance of the sacred ordinance was explained by Elder James M. Forsyth, of the Birmingham conference, and President Josiah H. Eardley, after which nine converts were baptized by Elders Morgan Rich and Nephi Hodgson. The converts were afterwards confirmed members of the Church of Christ.

On the 7th inst. a baptismal service was held at "Deseret," South Tottenham, London, when two new members were added to the Church. They were baptized by Elder Don. C. Rushton.

A baptismal service was held in the Westgate Baths, Newcastle (Newcastle conference), on the evening of March 5th, 1909. A large number of saints and friends were present and listened with interest to the remarks of Elder L. S. Mecham on the essentiality, mode, and object of baptism. Three converts from the Gateshead branch were led into the water and baptized by Elder Stayner Richards, after which they were confirmed at the water's edge.

Relief Society Organized.—On Monday evening, March 8th, 1909, a special meeting was held in York, Grimsby conference. There were in attendance President Charles W. Penrose, Sister Romania B. Penrose, conference president Willard E. Stoddard, and Elder F. F. Vause of the London conference, and Arthur W. Hall and Thomas E. King of the York branch. Sister Penrose spoke first, encouraging the sisters in the Relief Society work. She explained the benefit derived from the united labors of the sisters, and the necessity of bringing families up under the proper influence, and exhorted them to work in any position to which they would be called, but never to aspire or be ambitious for office. President Stoddard spoke a short time on "God is love." He concluded his remarks by bearing a strong testimony to the truthfulness of the gospel. President Penrose spoke very impressively on the attitude of God toward His children, that He loved all, not all of their doings, and they would be judged according to their works. We have the privilege now, by obedience, to gain for ourselves glory in the presence of God. The gospel of the kingdom is being preached to all nations, and the time is drawing near when Satan will be bound and righteousness shall prevail. He spoke for over an hour, and all present expressed themselves as having enjoyed the service very much. There were about eighty saints and investigators present. We feel that much good will result from this meeting, the main object of which was to supply new officers for the Relief Society. Sister Alice Day, who will soon emigrate to Zion, was honorably released as president, also Sisters Margaret Reynolds as counselor, and Mabel Reynolds as treasurer. The following officers were unanimously sustained by the saints: Sisters Mary Jane Craven, president; Avis Pickering first, and Ellen Bowes second counselors; Mary Ellen Pollin, secretary, and Betsy Feasby as treasurer. The branch presented to President

Stoddard and Sister Day appropriate gifts as tokens of respect and appreciation of their faithfully-performed duties; Sister Day was also presented with a beautiful quilt by Sister Pickering in behalf of the Relief Society. President Stoddard and Sister Day expressed their thanks and appreciation for the respect shown, and for the presents given them.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VI.—THE CHURCH IN NEW YORK STATE.

Textbook: One Hundred Years of Mormonism (Evans), pp. 112-20.

References: History of the Church, Vol. 1., pp. 81-125; History of the Prophet Joseph—Lucy Smith, pp. 152-69.

I. THE PROPHET'S MINISTRY AT COLESVILLE.

1. The first miracle. (a) Contrast between good and evil spirits.
2. Addition to the Church.
3. The first conference of the Church. (a) Spiritual gifts manifested.

II. PERSECUTION BECOMES RIFE.

1. The Prophet arrested. (a) Pursued by a mob.
2. Acquitted and re-arrested. (a) A ridiculous trial.
   (1.) Able defense of Davidson and Reid.
   (b) Acquitted again.
3. Escaped from the mob aided by a former enemy.

III. REVELATIONS AMIDST PERSECUTIONS.

1. The vision of Moses given. (See Doc. and Cov.)
2. Instructions concerning the Sacrament. (See Doc. and Cov.)
3. Revelations compiled.
4. Spurious revelations through Hiram Page.
5. Only one man to receive revelations for the Church. (See Doc. and Cov., Sec. 28.)
6. Mr. Hale's opposition.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN